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NEWSLETTER

COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

The Idea of Owning Land

by Robert Gilman

The following article appears with permission from the Winter 1984 issue of IN CONTEXT, P.O. Box 2107, Sequim, WA 98382, \$16/yr. subscription.

However natural "owning" land may seem in our culture, in the long sweep of human existence it is a fairly recent invention. Where did this notion come from? What does it really mean to "own" land? Why do we, in our culture, allow a person to draw lines in the dirt and then have almost complete control over what goes on inside those boundaries? What are the advantages, the disadvantages, and the alternatives? How might a humane and sustainable culture re-invent the "ownership" connection between people and the land?

These questions are unfamiliar to much of our society, for our sense of "land ownership" is so deeply imbedded in our fundamental cultural assumptions that we never stop to consider its implications or alternatives. Most people are at best only aware of two patterns for land ownership--private ownership (which we associate with the industrial West) and state ownership (as in the Communist East).

Both patterns are full of problems and paradoxes. Private ownership enhances personal freedom for the owners, but frequently leads to vast concentrations of wealth (even in the

U.S., 75% of the privately held land is owned by 5% of the private landholders) and the effective denial of freedom and power to those without great wealth. State ownership muffles differences in wealth and some of the abuses of individualistic ownership, but replaces them with the often worse abuses of bureaucratic control.

Both systems treat the land as an inert resource to be exploited as fully as possible, often with little thought for the future or respect for the needs of non-human life. Both assume that land ownership goes with a kind of exclusive national sovereignty that is intimately connected to the logic of war. Both systems seem to be leading us towards disaster, yet what other options are there? The answer is that there are a number of promising alternatives. To understand them we will need to begin by diving deeply into what ownership is and where it has come from.

Our feelings about ownership have very deep roots. Most animal life has a sense of territory--a place to be at home and to defend. Indeed, this territoriality seems to be associated with the oldest (reptilian) part of the brain and forms a biological basis for our sense of property. It is closely associated with our sense of security and our instinctual "fight or flight" responses, all of

which gives a powerful emotional dimension to our experience of ownership. Yet this biological basis does not determine the form territoriality takes in different cultures.

Humans, like many of our primate cousins, engage in group as well as individual territoriality. Tribal groups saw themselves connected to particular territories--a place that was "theirs". Yet their attitude toward the land was very different from ours. They frequently spoke of the land as their parent or as a sacred being, on whom they were dependent and to whom they owed loyalty and service....This sense of responsibility extended to ancestors and future generations as well.

For most of these tribal peoples, their sense of "land ownership" involved only the right to use and to exclude people of other tribes, but usually not members of their own. If there were any private rights, these were usually subject to review by the group and would cease if the land was no longer being used. The sale of land was either not even a possibility or not permitted. As for inheritance, every person had use rights simply by membership in the group, so a growing child would not have to wait until some other individual dies to gain full access to the land.

Farming made the human relationship to the land more concentrated. Tilling the land, making permanent settlements, etc., all meant a greater direct investment in a particular place. Yet this did not lead immediately to our present ideas of ownership. As best as is known, early farming communities continued to experience an intimate spiritual connection to the land, and they often held land in common under the control of a village council. This pattern has remained in many peasant communities throughout the world.

It was not so much farming directly, but the larger-than-tribal societies that could be based on farming that led to major changes in attitudes towards the land. Many of the first civilizations were centered around a supposedly godlike king, and it was a natural extension to go from the tribal idea that "the land belongs to the gods" to the idea that all of the kingdom belongs to the god-king. Since the god-king was supposed to personify the whole community, this was still

a form of community ownership, but now personalized. Privileges of use and control of various types were distributed to the ruling elite on the basis of custom and politics. As time went on, land took on a new meaning for these ruling elites. It became an abstraction, a source of power and wealth, a tool for other purposes. The name of the game became conquer, hold, and extract the maximum in tribute....

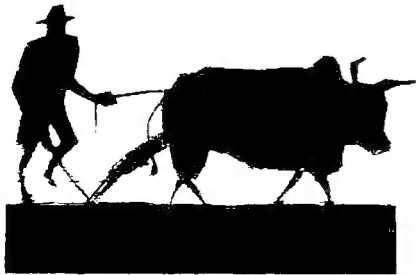
The idea of private land ownership developed as a second step--partly in reaction to the power of the sovereign and partly in response to the opportunities of a larger-than-village economy. In the god-king societies, the privileges of the nobility were often easily withdrawn at the whim of the sovereign, and the importance of politics and raw power as the basis of ownership was rarely forgotten. To guard their power, the nobility frequently pushed for greater legal/customary recognition of their land rights. In the less centralized societies and in the occasional democracies and republics of this period, private ownership also developed in response to the breakdown of village cohesiveness. In either case, private property permitted the individual to be a "little king" of his/her own lands, imitating and competing against the claims of the state.

By the early days of Greece and Rome, community common land, state or sovereign land, and private land all had strong traditions behind them. As history progressed, the "great ownership debate" has continued between the champions of private interests and the champions of the state, with the idea of community common land often praised as an ideal, but in practice being gradually squeezed out of the picture. Feudal Europe was basically a system of sovereign ownership. The rise of commerce and then industrialism shifted power to the private ownership interests of the new middle class, as in the United States. The reaction against the abuses of industrialism during the past 150 years swung some opinion back again, bringing renewed interest in state ownership, as in Communist countries.

As important as these swings have been historically, they have added essentially nothing to our basic understanding of, or attitudes about, ownership. Throughout the whole

history of civilization land has been seen as primarily a source of power, and the whole debate around ownership has been, "To what extent will the state allow the individual to build a personal power base through land ownership rights?"

But the human-human power struggle is hardly the only, or even the most important, issue in our relationship to the land. Whatever happened to the tribal concerns about caring for the land and preserving it for future generations? What about issues like justice, human empowerment and economic efficiency? How about the rights of the land itself? If we are to move forward towards a planetary/ecological age, all of these questions and issues are going to need to be integrated into our relationship to the land.



We have been talking about "ownership" as if it was an obvious, clear-cut concept: either you own (control) something or you don't. For most people throughout history this has been a useful approximation. But if you try to pin it down (as lawyers must) you will soon discover that it is not so simple. As surprising as it may seem, our legal system has developed an understanding of "owning" that is significantly different from our common ideas and has great promise as the basis for a much more appropriate human relationship to the land....

The first step is to recognize that what we commonly call "ownership" is a whole group of legal rights that can be held by some person with respect to some "property". In the industrial West, these usually include rights to: use (or not use); exclude others from using; irreversibly change; sell, give away or bequeath; rent or lease; retain all rights not specifically granted to others; retain these rights without time limit or review.

These rights are usually not absolute, for with them go certain responsibilities, such as paying taxes, being liable for suits brought against the property, and abiding by the laws of the land. If these laws include zoning laws, building codes, and environmental protection laws, you may find that your rights to use and irreversibly change are not as un-limited as you thought. Nevertheless, within a wide range, you are the monarch over your property.

Each of these rights can be modified independent of the others, either by law or by the granting of an easement to some other party, producing a bewildering variety of legal conditions. How much can you modify the above conditions and still call it "ownership"? To understand the answer to this, we are going to have to make a very important distinction. In spite of the way we normally talk, no one ever "owns land". In our legal system you can only own rights to land, you can't directly own (that is, have complete claim to) the land itself. You can't even own all the rights since the state always retains the right of eminent domain. For example, what happens when you sell an easement to the power company so that it can run power lines across your land? It then owns the rights granted in that easement, you own most of the other rights, the state owns the right of eminent domain--but no single party owns "the land".

The wonderful thing about this distinction is that it shifts the whole debate about land ownership away from the rigid state-vs.-individual, all-or-nothing battle to the much more flexible question of who, including community groups, families, etc. as well as the state, should have which rights. This shift could be as important as the major improvement in governance that came with the shift from monolithic power, as in a monarchy, to "division of powers", as exemplified in the U.S. Constitution.

How might the problems associated with exclusive ownership, either private or state, be solved by a "division of rights" approach? To answer this, we need to first consider what are the legitimate interests that need to be included in this new approach. If we are to address all the concerns appropriate for a humane sustainable culture we need to

recognize that the immediate user of the land, the local community, the planetary community, future generations, and all of life, all have legitimate interests. What are these interests?

1. The immediate users need the freedom to be personally or corporately expressive and creative. They need to be able to invest energy and caring into the land with reasonable security that the use of the land will not be arbitrarily taken away and that the full equity value of improvements made to the land will be available to them either through continued use or through resale should they choose to move.

2. The local community needs optimal use of the land within it, without having land held arbitrarily out of use by absentee landlords. It needs to be able to benefit from the equity increases in the land itself due to the overall development of the community, and it needs security that its character will not be forced to change through inappropriate land use decisions made by those outside the community or those leaving the community.

3. The planetary community, future generations, and all of life need sustainable use--the assurance that ecosystems and topsoil that have been developed over hundreds of thousands of years will not be casually destroyed; that the opportunities for life will be enhanced; that non-renewable resources will be used efficiently and for long term beneficial purposes. This larger community also needs meaningful recognition that the earth is our common heritage.

Is it possible to blend these various interests in a mutually supportive way, rather than seeing them locked in a power struggle? The answer is yes. Perhaps the best developed alternative legal form that does this is called a land trust. A land trust is a non-governmental organization (frequently a non-profit corporation) that divides land rights between immediate users and their community. Of the many types of land trusts, we will focus here on three--conservation trusts, community trusts, and stewardship trusts....

In a conservation land trust, the purpose is generally to preserve some aspect of the natural environment. A conservation trust

may do this by the full ownership of some piece of land that it then holds as wilderness, or it may simply own "development rights" to an undeveloped piece. What are development rights? When the original owner sells or grants development rights to the conservation trust, they put an easement (a legal restriction) on the land that prevents them or any future owners from developing the land without the agreement of the conservation trust. The conservation trust then holds these rights with the intention of preventing development. The Trust For Public Land, 82 Second St., San Francisco, CA 94105 (415)495-4015 helps groups establish conservation and agricultural land trusts.

A community land trust (CLT) has as its purpose removing land from the speculative market and making it available to those who will use it for the long term benefit of the community. A CLT generally owns full title to its lands and grants long term renewable leases to those who will actually use the land. Appropriate uses for the land are determined by the CLT in a process comparable to public planning or zoning.

Lease fees vary from one CLT to another, but they are generally more than taxes and insurance, less than typical mortgage payments and less than full rental cost. The lease holders have many of the use and security rights we normally associate with ownership. They own the buildings on the land and can take full benefit from improvements they make to the land. They cannot, however, sell the land nor can they usually rent or lease it without the consent of the trust. The Institute for Community Economics, 151 Montague City Rd. Greenfield, MA 01301 (413)774-5933, is one of the major support groups for the creation of community land trusts in both urban and rural settings.

The stewardship trust combines features of both the conservation trust and the CLT, and is being used now primarily by intentional communities and non-profit groups such as schools. The groups using the land (the stewards) generally pay less than in a normal CLT, but there are more definite expectations about the care and use they give to the land. The Turtle Island Earth Stewards, PO Box 346, Clinton, WA 98236 is a resource group for stewardship land trusts.

In each one of these types, the immediate users, non-human as well as human, have clear rights which satisfy all of their legitimate use needs. The needs of the local community are met through representation on the board of directors of the trust which can enforce general land use standards. The larger community usually has some representation on the trust's board as well. Thus by dividing what we normally think of as ownership into "stewardship" (the users) and "trusteeship" (the trust organization), land trusts are pioneering an approach that better meets all the legitimate interests.

The system is still limited by the integrity and the attitudes of the people involved. Nor are current land trusts necessarily the model for "ownership" in a humane sustainable culture. But they show what can be done and give us a place to build from.



Housing for Humanity

by Mark Rockwell

The following article is taken from the Spring 1986 issue of the Koinonia Newsletter, RD 2, Americus, Georgia 31709.

Over seventeen years ago, Koinonia embarked on a program to begin meeting the needs for adequate housing among low-income families in Sumter County, Georgia. It started as a dream in the minds of Clarence Jordan and Millard Fuller. Clarence saw construction of the first home well underway, but died before his friends, Bo and Emma Johnson, moved in. Millard left Koinonia to study the housing needs in Africa, and then to found Habitat for Humanity, an international, non-profit organization dedicated to providing "a decent house in a decent community for God's people in need." At Koinonia we remain deeply indebted to these two leaders, not only for

beginning our housing program, but also for their vision of Christian discipleship.

Through the construction of over 160 homes, many details of our housing ministry have changed. Subcontractors built the first houses; later, the building crew consisted primarily of volunteers. Now the construction crew consists of full-time workers, both Resident Partners and paid employees. Early houses were built of cement block and included many experimental models made of ferroceement. Now Koinonia houses use standard wood frame construction.

But after seventeen years of change, the need for low-cost housing remains. Too many people still live in unheated, drafty shacks. Recent cut-backs in federal support for public housing have resulted in more need. Families who formerly qualified for support are learning that they now make too much money. Yet most of these people cannot afford the standard rental market and cannot even think about purchasing a home through regular commercial financing.

Koinonia is not alone in working to solve the problem of inadequate housing in Sumter County. Habitat for Humanity Inc., with over 27 overseas projects and nearly 150 locally organized affiliates in the U.S., has its headquarters here in Americus, Georgia. In Americus, Habitat has completed 29 houses and plans to complete 6 more by the end of the year. Habitat and Koinonia are completely separate, although we share a common history and a common vision. A shared spirit of co-operation motivates our work with each other.

The completion of each house requires the effort of many individuals. The Housing Selection Committee chooses new home owners, the Construction Crew builds the house, and the Office Staff handles the paper work. Present home owners, through their house payments, make possible the construction of new homes. In this, they are joined by our Partners throughout the world who provide both financial and spiritual support. Without all of these people, we would be unable to continue this work. But how does it work? How does it all fit together?

The process of building a house starts with a single sheet of paper. The application form

for low-cost housing asks for information about the make-up of the applicant's family, their financial resources, and their present housing situation. The Housing Selection Committee, whose members are appointed by the Co-ordinator of Activities, is responsible for choosing new home owners from among the applicants. Members of the committee are drawn from the various local groups involved in the housing ministry; home owners, Resident Partners, the construction crew, people from the immediate vicinity of Koinonia, and neighbors from the county-wide community.

The number of applicants has always far exceeded the number of houses available. This year, for example, while we plan to build 14 houses, the Selection Committee will screen over 100 applications. To supplement the information provided on the application form, a committee representative visits many of the families under consideration. Assessment of the family's need considers not only the physical condition of the house, but also the number of people living there. (Both sub-standard and over-crowded housing are common problems in this area.) In addition to demonstrating need, a family must have the financial resources to pay for the house. Once a family has been selected, they must wait 6-9 months for the new house to be built.

The first step in construction is selecting a floor plan. The single story houses are designed to maximize living space and to minimize cost. The finished houses feature a good-sized kitchen and eating area, living room, bath, and 3 or 4 bedrooms, all in about 1000 square feet of living space. The families choose the exterior finish and interior details--plaster board or panelling, color schemes for floor tiles and walls, and the placement of cabinets and appliances in the kitchen. With these choices made, construction starts.

The Koinonia Construction Crew currently consists of 7 full-time workers. Construction of a new house costs approximately \$22,000. The cost of the land varies--from less than \$700 in the country to \$2500 in the city. With a \$700 downpayment and a 20-year, no-interest mortgage, house payments average near \$100 a month. While this is the usual arrangement, the financial resources of each family are considered individually in drawing

up the mortgage agreement. Some families may not be able to afford monthly payments of \$100, so longer periods of repayment (25 or 30 years) are arranged. Some families can afford accelerated payment schedules, which call for a 15-year mortgage. This flexibility allows some families who might not otherwise qualify to purchase homes.

This year we plan to build 14 new houses at a total cost of about \$315,000. Almost half of the money needed will come from house payments on existing houses (five years ago, only about 20% of the necessary funds for construction came from house payments.) By re-investing house payments in house building, those who already live in houses built and financed by Koinonia help other families to do the same. And last year we began a new policy--10% of the house payments collected by Koinonia are given to Habitat for Humanity for its projects in Nicaragua and Uganda, involving all of us in providing decent housing throughout the world.

The balance of the funds required for our housing program comes through the Fund for Humanity, the name given to the portion of our finances most directly involved in our ministry. Through gifts and no-interest loans, our friends around the world join us in Partnership and provide vital support to all our activities. In addition to funding our housing program, the Fund for Humanity also supports the Koinonia Child Development Center and Nursery, the summer and after-school Youth Ministry, a para-legal who represents those in need before governmental agencies, and other programs.

All contributions made to Koinonia and the Fund for Humanity are tax-deductible and all go to work immediately meeting human needs. Our Partners worldwide also help by making no-interest loans to the Fund. The loans are secured by a demand note and can be for any amount of money, and any length of time. The money is available to the lender within 30 days of request for repayment, but until then it is put to use here.



~ FLC Gathering ~

by Faith Edith Morgan

The 37th annual Fellowship of Intentional Communities (FIC) meeting was held April 26th at Tanguy Homesteads near Philadelphia. It was attended by 20 people from 9 very diverse intentional communities which include Twin Oaks, two Camp Hill communities, Shannon Farm, Stelle, Tanguy, Bryn Gweled, Dunmar Hollow and the Aquarian Research Foundation.

A morning session on the "State of the Movement" was led by Charles Betterton of Stelle Community, who provided each participant with a "Communities Information" kit. The kit had a wealth of information ranging from various groups encouraging outreach to copies of articles from U.S. News and World Report, Utne Reader, Wall Street Journal and Mother Earth News. It was pleasing to see the mass media running articles favorable to the communities movement. The next issue of Whole Earth review will have a feature on Twin Oaks.

Charles mentioned the need for more subscriptions to Communities Magazine, as it is one of our better sources of information both for communities and people wanting to learn more about them. True to our movement, the people who work on the magazine do so more out of a sense that it is the right thing to do and a commitment to the movement, than for profit. Community Service's Newsletter and other publications were also mentioned as deserving wider circulation.

Another recent development is the formation of the Foundation for Community Encouragement by M. Scott Peck, which conducts Community Building Workshops to train and encourage people to live in community.

Participants shared news about their communities and others they were familiar with. The population of some groups has dropped, probably the most dramatic being The Farm in Tennessee, which went from 1500 to 150 people. Some remain stable and full -- Twin Oaks is up to 70. It seems many groups would like more people (a sharp contrast to 15 years ago when most groups were bursting at the seams). Some stated that they would like just a few whereas Stelle would like several thousand.

After lunch we saw three slide shows, one of the Federation of Egalitarian Communities which now has 7 member groups and have put out a very fine brochure on these communities. The brochure is available from Box FB3, Tecumseh, MO 65760. Another show featured the Laughlin/Davidson survey of 30 successful New Age communities and a third was about the Stelle Foundation Inc., a community in Illinois.

We convened an afternoon discussion on "Revitalizing the Fellowship of Intentional Communities." A short article about The FIC which appeared in Communities Magazine's Communities Directory issue, was read. "The Fellowship of Intentional Communities," it said, "was started over 30 years ago to provide a forum for communication and mutual support among all intentional communities." At one time it did so in a vital fashion, but has been only a small informal yearly gathering for some time, hosted and kept alive by the Community Educational Service Council (CESCI). But now "there is an increasing awareness of the significance of intentional communities and their contributions toward meeting the needs of humanity and society." Thus "we are proposing to revitalize the FIC...to include people anywhere who are interested in community." The desire coming out of the meeting was to eventually involve groups and individuals, but initially the new FIC would be organized by representatives of interested groups and communities as a means to focus the revitalization.

The FIC could help with both inreach and outreach. Inreach would help strengthen communities with facilitation sharing, networking such as labor and vacation exchanges, referring people wanting to leave one community for another, and a trade association producing technical assistance handbooks. Outreach would coordinate press releases to the media, help people find communities and represent American communities on the International Communities Network. We decided to go ahead with incorporating in the near future and have a meeting at Stelle on Memorial weekend in 1987, as usual prior to the CESCI annual business meeting.

Faith Morgan is on the Board of Directors of CESCI which makes small short-term loans to intentional communities to start businesses.

Bioregional Conference

by Jane Morgan

The 1986 Community Service Conference will be October 24-26th in Yellow Springs, Ohio. Friday night's opening talk by Kirkpatrick Sale, author of Dwellers In The Land: The Bioregional Vision, will be co-sponsored by the Glen Helen Association which supports public programs in Antioch College's nature preserve. Also speaking will be Gregg Galbraith, founder of the Ozark Regional Land Trust, and Ruth Traut, founder of Earth Renewal Enterprises, a business which sponsors workshops and lectures focused on various aspects of ecology. In May of 1985, Ruth helped found a bioregional group named MOLE (Miami, Ohio and Licking River Ecosystem) which meets regularly and publishes a quarterly newsletter.

On Saturday, Kirkpatrick Sale, Ruth Traut and Gregg Galbraith will lead workshops on, respectively, Green politics and bioregionalism, MOLE (the local bioregion) and on land trusts and how they can help preserve the land and communities.

Saturday evening these resource people and others will hold a panel discussion enabling us to consider how we can find out about our own bioregion and what we can do to preserve it and use it wisely. Sunday will be an opportunity to delve more deeply into the subjects of the workshops and to see what we can do to enhance our own bioregions.

Kirkpatrick Sale's book Dwellers In The Land is highly recommended for those concerned about our living earth and is being sold by us for \$14.95 postpaid before the conference. Gregg Galbraith will send a package of materials on land trusts to those who register for the conference. He is particularly concerned about reestablishing stewardship and community within the context of bioregional thought.

A brochure and registration form will be sent out in August. We look forward to seeing old friends and making new ones.



Book Review

THE DEFENSE OF THE PEACEABLE KINGDOM by Marshall Massey. 1984, 34 pp. \$3.50. Available from American Friends Service Committee Bookstore, 2160 Lake St., San Francisco CA 94121.

by Victor Eyth

This pamphlet is a well-documented thesis on three major ecological crises afflicting our planet. Although directed toward the Friends (Quaker) Community, this reviewer sees the message as being universal and of interest and concern to all who care about our earth.

The Defense of the Peaceable Kingdom is a booklet compiled from four articles which appeared in the Friends Bulletin, Pacific, North Pacific and Intermountain Yearly meetings, March through June, 1984. The booklet is divided into four sections, corresponding to the original four papers.

In Part One the author introduces the three major environmental crises facing man today: the crisis of carrying capacity, the crisis of extinction and gene pool destruction, and the greatest crisis--the threat to our planet's oxygen factories. It is his view that these crises are at least as important as the nuclear arms crisis and need to be addressed immediately.

Why then are these crises not being forcefully attacked? Massey suggests that there are values and convictions built into our society and culture that make it very difficult for us to believe that we could be so extremely dependent on so many different parts of the global ecosystem. Further, he states that the educational system in America provides little general understanding about nature and man's relation to it. He cites one of Ronald Reagan's quotes that "Trees cause pollution."

In Part Two Massey discusses the first crisis--carrying capacity. He likens the many natural cycles to the gears of a gigantic clock, all working together, all contributing to the success of the whole. He goes on to show how our farming practices are de-



stroying the soil by eliminating all the cycles of life that took place on the land before it was farmed. As more and more land is laid sterile by misuse, its carrying capacity, the ability to support life--including human life--is greatly diminished. We experienced this phenomenon on a grand scale with the Dust Bowl of the 1930's. Trees were planted to hold the soil down. By the 1950's those very trees were being cleared away so the land might be plowed once again. Shopping malls, roads, suburban sprawl, etc., have claimed some 40,000 square miles of the nation's best cropland in the past 15 years. The key to understanding this crisis..."does not lie merely in recognizing that the many separate forms of carrying-capacity destruction all add up to one big trend that could easily run out of control. The key lies in recognizing that the crisis exists only because we are failing to fit ourselves into the natural cycles."

Part Three deals with the gene destruction/extinction crisis and the threat to our planet's oxygen generators. As wildlands disappear and hybridization is the order of the day, there is very little opportunity for seeds to carry their enormous gene capacity to adapt to new and sometimes severe environmental conditions.

The situation is critical. For example, four varieties of potatoes now constitute 72% of the potato production in America and just 30 plant species provide 95% of the world's food supply. "The evolution of actual new varieties has just about come to an end..." To compound the problem, wild areas, where new plant varieties might evolve, are rapidly being overrun by civilization.

The author explains that nearly all the oxygen in our atmosphere comes from just two places, the oceans and the tropical rainforests. It is estimated that 28,000 square miles of tropical rainforest are being destroyed yearly. The oceans are under siege by the tens of millions of tons of toxic man-made substances washing off our farms and cities each year. Although ocean scientists note the reduction of sea life such as fish, dolphins and whales, Massey sees the real threat as the destruction of the microscopic species that float in the top few feet of water where the oxygen supply is restored.

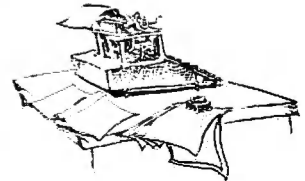
The destruction of these two great oxygen suppliers would mean the disappearance of all life forms dependent on oxygen.

But in the midst of despair, Massey offers hope. In Part Four he calls upon the Quaker Community to become as ecologically active as they have been "peace active." Lastly, he points out that there are presently three powerful counterforces which could turn the ecological problems around. They are: NIMBY (Not In My Back Yard), Stewardship, and Altruism.

This writer urges you to read/study this little book and become an activist for planet earth. Our very lives depend on it.

Readers

Write



ABOUT OUR BIOREGIONAL CONFERENCE

Greetings! The Fall Conference topic is of great interest. Our family farm in Michigan was the first in that state to join the American Farmland Trust and is on its way to becoming an environmental education center. I would be happy to tell others at the conference about our experience with the Trust, if I can make it up. My renewal contribution is enclosed. Keep up the good work.

Clark Tibbets, Burnsville, North Carolina

ABOUT OUR NEWSLETTER

Charles Betterton recently lent me his March/April 1986 issue of your NEWSLETTER. There is much material in this issue which I would love to quote in my newsletter from Stelle, THE PLACEMAKER. May I excerpt and quote from "A Conversation with Griscom Morgan?"

Thank you very much! This is a great issue! Thanks for being there and for doing the work that you do. It is a great contribution!

Carroll English, Stelle, Illinois

ABOUT THE NEED FOR CONTACT

How nice it was to see the name and address of your NEWSLETTER in the Register of Pathfinders and Correspondents sent to us by Mr. Andre Spies of Belgium! Hope all is well with you and your staff, families and supporters and, above all, with your good work!

Let me introduce myself as an enlightened anarchist who lives the life of freedom and anarchism in my daily life. Without such a living, mere protests and demonstrations have no meaning for me. If you want to know more, we shall mail you a copy of our ENLIGHTENED ANARCHISM on hearing from you. It will definitely give you enough food for the mind which will lead you to illumination.

I often feel that person-to-person contact is more important than having only contact with groups and organizations that have no heart to feel or love to inspire. I would, therefore, like to have some names and addresses of some religious anarchists who are not dogmatic or blind believers.

Lastly, we would like to invite you to our place. We live in a quiet and lovely place, with a small guest-house where you may stay. You may even come with your family. We bake our own whole wheat bread. We are vegetarians. Please write to us in advance, as we may have other guests. Looking forward to having the joy of hearing from you.

Swami Nirmalananda, India

Interested persons can write directly to Swami at: Viswa Shanti Nikethana, B.R. Hills-571 317, Karnataka, India.



Announcements

BIOREGIONAL CONGRESS

The Second North American Bioregional Congress (NABC) will take place August 25-29, 1986 at Innisfree, an ecologically-oriented family camp on the Leelanau Peninsula in Northern Michigan.

Half the week will include workshops, slide-shows, panels, and a bioregional fair during which various bioregional groups set up exhibits and give formal presentations about their regions. The rest of the week's format will be determined by the participants. Generally, this means small groups and committees discussing questions, issues, strategies and actions, including the future of NABC.

Cabins and camping are available. Registration closes Aug. 12. Pre-registration cost (before July 25) is \$150 per adult, \$95 per child over 4. After July 25, cost is \$170/adult, \$105/child. Meals included. For more information write: NABC II Office, Box 3, Brixey, MO 65618. 417-679-4773.



NEW AGE RESORT & FARM COMMUNITY

Investors of money and time are needed to form a cooperative community corporation to purchase 560 acres to create a holistic health resort and cooperative organic farm community by October 1, 1986.

The proposed resort and farm is located in the Applegate Valley in Southern Oregon. The land is wooded, has open pastures, meadows, creeks, a river and a pond. 110 acres are irrigated and currently being organically farmed.

The community is based on equality and commitment, with non-residential and residential opportunities in which to participate. The atmosphere that we wish to facilitate is one

of love, peace, tranquility, individuality, unity and cooperation, free of noise and chemical pollutions.

If this matches up to your dreams, visions and/or purpose and you would like to join us in the formation of this resort and farm community, please contact us for further information: Diane or Lee Rossi, Tri-Vegie Foods Inc., P.O. Box 3459, Ashland, OR 97520.



PADANARAM GATHERING

A New Age Convention will take place Aug. 29-Sept. 1, 1986 at Padanaram Village in Williams, Indiana. Open discussion on varied subjects, including religious and utopian concepts will be the order of each day. Padanaram Community, established in 1966, is working toward a vision of world-wide cooperation. All persons interested in building a world-wide network of communities or religious endeavors are urged to attend.

Further information and directions write: Rachel Summerton, Padanaram, RR 1, Box 478, Williams, IN 47470. 812-388-5571.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off all Community Service-published literature. Larger contributions are always needed however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions to run its operation. All contributions are appreciated, needed and tax deductible. Due to added postage costs, overseas membership is \$20 in U.S. currency.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-1500 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Address Changes

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Have Your Friends Seen the Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send .50 per copy.)

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celso or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Trustees

Charles Betterton, Phyllis Cannon, Cyndde DeWeese, Jim DeWeese, Lance Grolla, Agnes Grulow, Weston Hare, Cecil Holland, Christine W. Morgan, Griscom Morgan, Ross Morgan, Gerard Poortinga, Christine Sage, Tim Sontag, Heather Woodman.



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Calligraphy by Ken Odiorne



You can tell when your Community Service membership expires by looking at the month and year in the upper right corner of your mailing address. Please renew your membership now if it has expired or will expire before 8/86. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.

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Address Correction Requested

